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The CHARACTER, and some PARTICULARS in the LIFE of PHILIP MELANCTHON.

(Abridged from the British Review.)

PHILIP MELANCTHON appears, from his history, to have possessed a mind formed for friendship and all the amenities of social life. His genius was marked by unusual precocity, yet accompanied with so much suavity and kindness, that he was greatly beloved, as well as respected, even amongst the childish rivals and companions whom the brilliancy of his talents was accustomed to eclipse. His memory was so powerful, that he not only retained the general ideas, but even the very words of almost every author he perused. Being as remarkable for persevering application as for quickness of intellect and retentiveness of memory, his literary attainments were so diffuse and rapid, that he commenced Doctor in Philosophy before he had completed his seventeenth year. At a very early age he had become master of the principal Greek and Latin classics, especially of the elegant Terence; whose works he rescued from that unadorned prosaic dress in which, through the ignorance of transcribers, they had long appeared. The eulogies of learned men, and even of religious disputants, respecting Melancthon, would fill, says Seckendorf, if collected together, a considerable volume. Erasmus himself has borne frequent and magnificent testimony to his genius, his learning, and his virtues.

But to crown his fame, he had the singular felicity of being beloved as well as eulogized; so that even his adversaries, said Erasmus, cannot find it in their hearts to hate him.

Vol. I.

The important change which at an early age took place in the mind of Melancthon on the subject of religion, may be ascribed to the perusal of a copy of the Bible which the celebrated Capnio had put into his hands, and which instantly became his inseparable companion. The monks, with their usual virulence and prejudice, instantly became his persecutors.

The spirit manifested by these religious barbarians on this occasion, perfectly harmonized with the language of one of the monkish fraternity, whose preposterous ignorance and bigotry have furnished a standing joke ever since the Reformation. "A new language," says he, "has been invented, which is called *Greek*; guard carefully against it, it is the mother of every species of heresy. I observe in the hands of a great many people, a book written in this language, which they call the *New Testament*; it is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn it are instantly converted to Judaism."

At the early age of twenty-one, by the particular desire of Frederick the Wise, Melancthon migrated from his own university of Tubingen, to undertake the Greek Professorship at that of Wittemberg. The sorrow of his Alma Mater at her loss, was exceeded only by the joy of Luther and his colleagues at the treasure which they had gained. Melancthon instantly became so popular, that innumerable students flocked to Wittemberg; and his own auditory of pupils is said to have amounted to more than fifteen hundred persons. The praises bestowed by Luther upon the youthful stranger, amount almost to

rapture; he even condescended himself to become his pupil in the Greek language, and from the first moment of their intercourse, a hallowed friendship commenced, which ended only with their lives.

The advantages resulting from this connexion, both to the illustrious associates themselves and to the glorious cause which they espoused, can scarcely be appreciated. Though possessed individually of the most astonishing powers, neither alone would have been adequate to the task which Luther had commenced. The bold, sanguine, yet obstinate mind of the senior reformer, was doubtless greatly moderated by the uniform Christian prudence and serenity of his friend; and, in return, his friend must have derived from constant collision with so strongly marked a spirit—a spirit which could neither be intimidated nor cajoled—no small portion of that energy and resolution which his own complexion had denied.

In a literary point of view also, the Reformation derived very great advantages from the efforts of Melancthon. The learning of Luther, at least in his early years, was dry and scholastic; his mind also was somewhat coarse and ungraceful; the more elegant pursuits of literature formed scarcely any part of his studies or his taste;—what an accession, therefore, was it to the strength of his most righteous cause, to have found a friend of acknowledged profundity of classical learning, of indisputable taste, of true Attic wit, and master of all those graces of thought and language which the revival of learning had greatly qualified the greater part of Europe to enjoy and appreciate! At a time when genuine religion was injuriously identified with party, (and when, alas! has that ceased to be the case?) nothing could have operated more powerfully than the conduct and character of the judicious Melancthon, to associate it with sentiments of cheerfulness and taste. There appears in his writings a sort of practical good sense, combined with great elegance and lite-

rary merit, which must have produced irresistible effects on those discerning readers, who, fatigued with the nonsensical jargon of the schools, had begun to look around for some more interesting and rational discussion.

In another point of view also their friendship was important; for Luther had rendered himself so completely obnoxious to the Papists, that it became at length inexpedient, on various accounts, for him to appear in person at the public disputations; especially after the proscription at Worms, when to have taken away his life would have been esteemed a meritorious act of piety. The ridicule also with which he had assailed the head of the Romish Church had so irritated his opponents, that nothing like a calm investigation of truth could reasonably be expected where he was present at the discussion. But Melancthon was free from these exceptions; so that at the great conference at Augsburg, he conducted the whole affair on the side of the Reformers, Luther being placed at a convenient distance for intercourse and consultation.

Melancthon has always been, as he deserved to be, a considerable favourite with the Protestant world; and even the Roman Catholic writers themselves, in default of being able to impeach his character or his talents, have affected to boast that so illustrious a man was born and educated within the pale of the infallible Church. As far, however, as the work of reformation is concerned, he can by no means claim equality with his gigantic friend. Luther might have done much without Melancthon, but Melancthon could have done nothing without Luther. The one was fitter for discovering and opposing abuses, the other for edifying a Church substantially correct. We believe both to have been equally free from that worldly policy which would have urged them to accommodate their doctrine to the fashion of the times, but the same real quality of heart assumed a different air in the two men, by passing through the

medium of a very different temper and disposition. Luther's love of truth oftentimes assumed an appearance of malignity towards its opposers; while Melancthon, though far from shrinking from the promulgation of his tenets, and conscientiously willing even to suffer martyrdom for the cause in which he was engaged, clothed his conceptions in such conciliating terms, and accompanied them by such mild and engaging manners, that he secured reverence and even regard from the very men whose principles he was opposing.

"I am born," exclaims Luther, "to be for ever fighting with opponents, and with the devil himself, which gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise up causeways, and smooth the roads through the wood: but to Philip Melancthon it belongs, by the grace of God, to perform a milder and more grateful labour—to build, to plant, to sow, to water, to please by elegance and taste. O happy circumstance! and shame to their ingratitude who are not sensible of it!"

The charge of culpable timidity, so frequently urged against Melancthon, is in a great measure unjust. Compared with Luther, he might be timid;—and who is not? but what so often appeared in him like timidity and equivocation, arose rather from a tender conscience than a weak heart. He hesitated, not because he was afraid of torments, or of death itself; but because he was accustomed to weigh, deliberate, and re-consider, before he finally resolved, and dreaded lest he should endanger his own salvation, and disturb the repose of the Church by unnecessary innovations.

It is no common testimony to the truth of the doctrines avowed by the Reformed Church, that each of these illustrious men should have been converted from Popery by the perusal of the sacred writings.

With regard indeed to Melancthon, he never became thoroughly decided respecting the great points at issue between the Reformers and

the Church of Rome, till after the memorable conference at Leipsic.—Here, on the very spot where Popery expected a complete triumph, the goodness of the Protestant cause appeared so obvious, that the ingenuous Philip, who had been present only as an auditor, became an unshaken advocate, and attached himself irrevocably to the side of his colleague. Still, however, on looking back to his early history, we perceive that the first impressions on his mind, which ultimately produced this decisive step, were derived from the patient study of the Volume of Inspiration.

Melancthon appears to have been singularly happy in his domestic connexion. His house was greatly frequented both by the rich and the poor; the former for the pleasure of his society, the latter for that relief which he was never known to deny. Indeed both himself and his partner in life seem to have been characterized by an exuberant benevolence; and to complete their comfort, possessed, what in modern days is no common treasure, a most valuable and faithful servant, whose praises have been justly handed down to posterity along with those of his beloved master. So complete was the union of the great and the minor virtues in our illustrious Reformer, that he whose presence had been earnestly courted by no less than three crowned heads at once, namely Henry VIII. Francis, and his own sovereign the Elector of Saxony, could condescend to invent puzzles for children, or even literally to rock his infant to repose.

From the period of the death of Luther, almost all the weight of the Reformation devolved upon the survivor, who was spared about fourteen years longer to continue the work which his companion had commenced. His lamp burned brightly to the last. He would not for a moment desist from his ordinary labours, till once, by the kind stratagem of his friends, who saw and lamented his extreme weakness of body, the pupils of the university were advised to absent themselves from the lecture-room, so that he was obliged to return to his

couch for want of auditors. During the whole of his sickness his mind was happy and even cheerful. The word *peace* was often on his lips. His anxiety for the state of the Church seemed to be his only care. To the last he persisted in writing letters of importance, and even in attempting to go on with a learned work which he had intended shortly to publish. So great was the respect and sympathy of the University for their revered father and friend, that the various Professors, on finding him near his dissolution, gave notice to the students that the lectures would be suspended for that day, and urged them to employ the leisure thus gained in earnest prayer to God for his recovery.

Almost the last words Melancthon was heard to utter were, "*Aliud nihil—nisi cœlum.*"

At length, "in the midst of solemn vows and supplications," at a quarter of an hour before seven o'clock in the evening of the nineteenth of April, 1560, at the age of sixty-three years two months and three days, he gently breathed his last. No distractions of mind, no foreboding terrors of conscience, agitated this attractive scene. His chamber was "privileged beyond the common walks of virtuous life—quite in the verge of Heaven,"—and he expired like a wave scarcely curling to the evening zephyr of an unclouded summer sky, and gently rippling to the shore. It was a "DEPARTURE," a "SLEEP,"—the earthly house of this tabernacle was "DIS-SOLVED."

The remains of this apostolic man were deposited in a leaden coffin close to the body of his departed friend. Lovely and pleasant in their lives, in their death they were not divided.

THE DEATH OF MELANCTHON.

Oh! who would envy those who die
Victims on ambition's shrine!
Though idiot man may rank them high,
And to the slain in victory
Pay honours half divine:
To feel this heaving, fluttering breath,
Still'd by the lightest touch of death,
The happier lot be mine:

I would not that the murdering brand
Were the last weapon in my hand.

He of whom these pages tell,
He, a soldier too—of truth;
He, a hero from his youth,—
How delightfully he fell!
Not in the crash, and din, and flood,
Of execrations, groans, and blood,
Rivetting fetters on the good;—
But happily and well!

No song of triumph sounds his fall,
No march of death salutes his bier;
But tribute sweeter far than all—
The sainted sigh, the orphan tear!
Yet mourn not, ye who stand around;
Bid not time less swiftly roll;
What though shade the prospect bound,
He a brighter world has found—
Death is the birth-day of the soul.

Witness! (for ye saw him die)—
Heard you complaint, or groan, or sigh?
Or if one sigh breathed o'er his breast—
As gentle airs, when days of summer close,
Breathe over wearied nature still repose,
And lull a lovely eve to rest;
It whisper'd—"All within is peace;
The storm is o'er, and sorrows cease."

The following article, which we have abridged from two English periodical works, contains so many interesting observations, that we wish to call the particular attention of our readers to it. The Bishop whose Charge it reviews, is a brother of the Earl of Harrowby, a member of the present English Administration; and has recently succeeded in the See of Gloucester, the excellent and learned Bishop Huntingford, Warden of Winchester College. It will be proper that our readers should peruse this article with the recollection, that some of the observations contained in it apply to the Episcopal office as it is constituted under the establishment of England, and not as it exists in this country.

A Charge delivered to the Clergy of the Diocess of Gloucester, at the primary Visitation of that Diocess, in the Year 1816. By HENRY RYDER, D. D. Bishop of Gloucester.

There are few public documents which we peruse with more anxious curiosity than the primary charge of a newly consecrated Bishop. Whether we consider the great legal extent of Episcopal power, or the still

greater, though less direct influence, which by courtesy and veneration for the office he is oftentimes allowed to assume, we cannot but feel that such authority must be of great positive advantage or great positive injury to the cause of religion and the established Church. A prelate is eminently "a city set upon a hill, which cannot be hid;" unless, indeed, he be an individual of so absolutely tame and neutral a cast as to sleep away his dignified hours in mere listlessness and indifference, without at all commixing with the busy world around him, or even lending his opinion in order to guide and regulate the opinions of others.

It is not, however, merely by direct authority, nor even by the deference which his station usually and properly ensures, that an English prelate is enabled to effect his plans for regulating his diocese and moulding the character of his clergy. He possesses a still more commanding source of influence in the patronage which passes through his hands.

If, then, Episcopal influence be such as we have described it, we must regard it in each particular case as a great blessing or a great evil, according to the hands into which it falls. So far are we from desiring, as a general matter, to curtail the powers of the Episcopal order, that we never see a pious and conscientious prelate without almost wishing him a despotism, though not a monopoly, of doing good. One Ridley, or Cranmer, or Latimer, or Hooper, or Hall, or Horne, or Porteus—we might add a long catalogue of other names—is worth a hundred pious individuals in private life: his name is Legion, for he is many. When, however, on the contrary, as may and must sometimes happen in every national establishment, the mitre chances to fall through mere state intrigue on a man of little judgment or less piety—on a bigot or a latitudinarian—on one who is too indolent to work, or too proud to learn, or too violent to hear reason, or too gay, or worldly, or political, or even too learned, to attend to the important details of Episcopal duty—

all his power, his influence, and his patronage, become so many sources of injury, not only to his immediate see, but ultimately to the Church and to the community at large.

The inference from these remarks is, not that Episcopal power ought to be abridged, but that the utmost diligence and sense of moral responsibility ought to be exerted in the selection of persons qualified for the vocation. Many if not most of the evils now supposed to be impending over the Church of England, might be remedied by a conscientious regard to this important subject. Dissent will, perhaps, ever in some measure exist; but its influence and extension may in many cases be rapidly and effectually checked by those measures which a mild and pious Bishop has it in his power to apply.

It is from these high views of the importance and the power of the Episcopal function that we feel, as we have observed, most anxiously curious in perusing the primary Charge of a newly made Bishop. Such a document is an official *exposé* of the sentiments of one who is to ordain the teachers, who, in their turn, are to mould the great body of the people.

Commencing with an appropriate tribute of respect for his learned predecessor, his lordship proceeds to point out in his Charge what he modestly considers his own qualification for the office; namely, "a somewhat intimate acquaintance with the condition, the feelings, and the duties of a parochial minister, and some knowledge of the instructions and the care which the people require and have a right to demand." Humble as is this plea, we consider the qualification here mentioned as the very one which the Episcopal station at all times most loudly calls for, and to the occasional absence of which may be imputed a large part of the evils under which the Church of England at present labours. It is to little efficient purpose that Bishops are men of talent and learning, and even personal piety, if they be found *practically* unacquainted with the duties, and *practically* uninterested in the details, of a paro-

chial charge. Abstract qualifications, however high, are of little avail, if there be no sympathy and fellow-feeling with the diligent curate in the remotest village of the diocese. It was a remark extorted from the haughty Episcopal persecutor of Bernard Gilpin, when he beheld the zeal and piety of that celebrated "Apostle of the North," that Gilpin was better qualified to be the Bishop of his diocese, than he himself was to take charge of Gilpin's country cure.

The mitre is not an appropriate reward for superannuated merit, or mere literary, much less political, services. There are, as there ought to be, sinecures quite sufficient, both in value and dignity, to remunerate all claims of this description; but the high and responsible post of a governor of the Church should be reserved for men of known activity and practical wisdom; for men who have passed their days, neither in literary seclusion nor political intrigue; neither in the slumbers of the college quadrangle, nor in the splendours of the regal drawing-room; but who, with a sufficient acquaintance both with men and books, have been seen throughout life to find their chief delight and occupation in the holy studies and active labours of their immediate profession. We do not mean to say that every good parish priest would necessarily make a good Bishop, any more than that every useful and respectable country magistrate would be fit to conduct the affairs of the nation: but the converse is strictly correct, that no man will make a complete Bishop who is not a good parish priest, any more than a magistrate would be fit to regulate a nation, who could not fill with propriety the limited sphere of a provincial neighbourhood.

The right reverend author next adverts to his own *claims*. To those who believe with us, that unaffected simplicity, and humility, and affection, ought to characterize an Episcopal Charge, as much as a true degree of dignity and manly firmness, the quotation may be acceptable.

"The claims of his successor to your regard, consist mainly in a hearty desire

and determination, which he now solemnly professes before Almighty God, to fulfil, under the guidance of the Holy Spirit, the arduous office committed to his charge, not 'as a man-pleaser, but as unto the Lord, and as in his sight;' to be the counsellor and friend of those whose heart is in their work, while he is the firm reprover of open offences and obstinate negligence; 'to be so merciful that he be not too remiss, and so minister discipline, that he forget not mercy;' esteeming it his highest privilege to send forth well qualified labourers into the vineyard of his Lord; and not only to direct, but, as far as in him lies, to share their labours, their trials, and 'their joy.'

"May your indulgence to his many defects, your prayers for his support and success, and your cordial co-operation in his efforts to promote the usefulness of the ministry, ever animate, sustain, and carry him forward in his course! May He, whom, I trust, we mutually desire to serve—the 'High Priest, who can be touched with a feeling of our infirmities,' and 'without whom we can do nothing,'—vouchsafe to us all such a hope of his pardon, and such a measure of his grace, that we may fulfil each his portion in the great work appointed to us, with *one* heart and *one* voice; and then may He re-unite us all in one 'house eternal in the heavens,' the house of rest, and peace, and love, and praise to the common 'Shepherd and Bishop of our souls!'"

Pronouncing a just and splendid eulogium on the Liturgy of the established Church, he reminds his clergy, that "incomparable as it is, *it is but a vehicle*." Hence he justly infers, that "the feelings of our hearts must correspond with the sentiments expressed; the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportioned image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and its savour ascend, or it will never reach Heaven, and be acceptable to Him who is a spirit, and must be worshipped with the spirit and with the understanding." To this end his lordship points out, as far as human means avail, the high importance of a "clear, distinct pronunciation, decent slowness of delivery, unquestionable marks in voice and countenance, of deep attention, of reverential awe and affectionate earnestness, to give the Liturgy all

its force, and draw forth all its beauties." He shows the importance of *praying* the prayers as well as reading them, and points out the happy effects of such a devotional spirit being seen in the officiating minister.

From devotion, the honourable and right reverend author passes on to preaching; on the subject of which his lordship designates some of those errors which may be expected more immediately to concern the clergy of his diocese. Under this head the Bishop's first allusion is, to "the ministers who in some neighbouring dioceses have lately seceded from the Church; and to the few who may yet remain in it, but who adopt, in some measure, their opinions and practice." His lordship then proceeds to combat the antinomian heresy on which the system in question is built; urging on his clergy the necessity, not only of a right foundation, but of a suitable superstructure; not only of possessing faith in Christ, but of exemplifying that faith by holiness and good works. "While, in every discourse," remarks his lordship, "you exalt the Lord Jesus Christ, leading your people to Him as the needful, the only Saviour of their souls, all-sufficient to procure them pardon, and to give them grace, never fail to press the indispensable necessity of maintaining, and the tremendous danger of neglecting good works; the necessity of 'living unto Him who died for us.'"

The second error on which the Bishop feels it his duty to animadvert, is one which, "though not perhaps so *obviously* dangerous, is little less injurious to the real objects of the ministry, and, without doubt, much more likely to attract and mislead." This error his lordship states to be intimately connected with the subject of Baptism. He considers it most correct and most expedient to confine the individual term *regeneration* to baptismal privileges; for though he states that there is authority "amply sufficient to excuse, and perhaps justify," the more enlarged application of the word; yet he by no means conceives that such an application is to be recommended.

"The question, so far as it regards the use of the term, is, in my opinion, satisfactorily determined by the Articles and Offices of our Church, and by the meaning uniformly annexed to it in the four first centuries of the Christian era.

"The number of eminent and justly revered writers (some of exalted station in the Church, amongst whom we must reckon Archbishop Tillotson,) who have spoken at times of a *regeneration* distinct from the baptismal, though amply sufficient to excuse, and perhaps justify, is not, I conceive, sufficient to recommend such an application of the term.

"It may naturally excite confusion in the minds of those hearers, whose capacity and reading may be limited, and lead them to hesitate about the propriety of our Baptismal Service. It is by no means indispensably necessary, in order to convey a full idea of that radical, fundamental change of views, desires, and pursuits, so generally requisite in those who, having been baptized in infancy, have reached the age in which they can commit actual sin.

"I would therefore wish generally to restrict the term to the baptismal privileges; and, considering them as comprehending, not only an external admission into the visible Church—not only a covenanted title to the pardon and grace of the Gospel—but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection, at the dawn of reason, I would recommend a reference to these privileges in our discourses, as talents which the hearer should have so improved as to bear interest, as seed which should have sprung up and produced fruit."

The following observations, connected with a general view of the subject, deserve the utmost attention.

"But, at the same time, I would solemnly protest against that most serious error (which has arisen probably from exalting too highly the just view of baptismal regeneration) of contemplating all the individuals of a *baptized* congregation as *converted*, as *having* all at once known the truth, and entered upon the right path, though some may have wandered from it, and others may have made little progress—as not therefore requiring (what all by nature, and most, it is to be feared, through defective principle and practice, require) that 'transformation' by the renewing of the mind, that 'putting off the old man, and putting on the new man,' which is so emphatically enjoined by St. Paul to his *baptized* Romans and Ephesians.

• We would prefer, as a more correct term, "*renewed*."—Editor.

"Recommend to your people inquiries of the following nature and purport:— 'What is your general course of conduct? Is it agreeable only to your natural inclinations, and to the fashion and opinions of the world; or is it your endeavour to regulate it by the rule of the divine law? What is your prevailing principle and motive? Is it humble fear and fervent love of God, and desire to live in the service of Christ, whom you feel to be all in all to you; or is it self-love, and the fear and love of the world? What is your main object and hope? Is it to secure an interest in the atonement and righteousness of Christ, and a place, even the lowest, in his kingdom; or is it rather worldly honour or wealth, success in earthly projects, or at best the union, if possible, of all the good things in both worlds, the recompense of a divided service between God and Mammon?'

"Suffer none to exempt themselves from such an examination, whatever be their outward privileges and specious appearance; and the result, if they seek a right knowledge of themselves in hearty prayer, will, under the influence of the Holy Spirit, divide, as it were, the congregation, not indeed externally in the view of each other, but through the estimate which each individual will take of his own state.

"It is your part, then, 'rightly to divide the word of truth,' and, without venturing yourself to assign it positively to any individual, offer to each character his portion, which he may apply to himself, according as, thus instructed, he shall perceive his state to be in the sight of God. Exalt the Saviour before the eyes of him whose conscience bears humble witness that he has chosen the better part, as his own God, in whom he has believed and found what his soul required. Entreat such a man to rely with more entire dependance upon *His* ever-faithful love; to watch more scrupulously, lest he prove ungrateful to so much mercy, and do despite to the Spirit so freely given; and to labour more assiduously in all the means of spiritual benefit, and in all the duties of private and social life, in order that he may adorn his profession, and show that he has not received this grace in vain.

"Exalt also the Saviour before those whose consciences must bear a contrary testimony, as the God whom they have hitherto rejected, grieved, and provoked from day to day, but who has borne with them so long, and still waits to be gracious; as the God, however, whose mercy may have a limit, and whose countenance may be about to change.

"Exalt him in all his offices of Prophet, Priest, and King; in all his manifestations of love; in all his exhibitions of power.

"Thus, after the model of St. Paul, 'determine not to know any thing among your people save Jesus Christ, and him crucified.'

"Let this be the general matter and strain of your addresses. It will produce no crude unqualified statement, no dry barren theory, no visionary conceits, no enthusiastic impulses. It will admit, nay demand, a deep and accurate development of the foldings of the human heart, and its inmost motives. It will allow of the nicest adaptation of warning and encouragement to each varying shade of human character. It will accord with the tenderest and most discriminating care, lest you should wound the weak and needlessly desponding conscience; lest you should 'break the bruised reed,' and make 'the heart of the righteous sad, whom the Lord hath not made sad.' It will require the most particular enforcement of moral duties, in all their detail, and in their highest perfection. 'Do we make void the law through faith? God forbid! yea, we establish the law.' The whole of Scripture, its didactic, historical, and prophetic portions; its articles of belief, its practical precepts, its models of devotion, will all readily find their place in such a system, and perform their respective offices. It will be indeed the 'declaration of the whole counsel of God,' 'the preaching of the Cross,' 'the ministration of the Spirit,' the preaching that will be 'a savour of life unto life, or of death unto death.'

"It was such preaching, which, proceeding from the lips of Cranmer, Latimer, Ridley, and our own Hooper, dispelled the darkness of Popery, and erected our Church on its ruins. It is such preaching which has ever since maintained its purity and its power of doing good. It is preaching of this general nature and tendency which Archbishop Secker, and Bishops Horne and Horsley, so forcibly recommended in their Charges, and to which the humblest of their followers must now set to his seal, and bear his unequivocal and decided testimony. It is by such preaching that our incomparable Church will prove incontestably, in every part of her public ministry, no less than in her doctrines and services, the sanctuary and dispenser of true religion and virtue, and may best hope, with the assistance of the Divine Spirit, to present to that God from whom she derives her origin, the most acceptable sacrifice of gratitude for great and peculiar blessings—a people zealous in his faith, and walking in his ways."

We earnestly pray that the feelings and sentiments which the concluding paragraph recommends, may

be adopted by all who minister in holy things.

"May we, my reverend brethren, ever recollect, that we are bound together by no common tie, not only as members of one body, but as fellow-workers in one ministry, even the ministry of an apostolical Church. May we from this time ever seek to look at one another with an aspect of genuine kindness, correspondent with the nature of the work in which we are jointly engaged, and congenial to the mind that was in the Master whom we serve; 'bearing with each other's infirmities,' making allowance for difference of opinion upon non-essential points, striving chiefly to be fellow-helpers in the same service, and hoping thus to be fellow-heirs in the same joy.

"May we ever look at our common Church in full sympathy of respect and affection; and, the loftier the views we entertain of her claims to preference, (and too lofty we hardly can entertain) the higher may we raise our estimate of the character and duties which become those who minister at her altars, the more anxious may we be to act up to our privileges and obligations; lest her sacred name should be profaned through the inconsistency of our private life, or her usefulness impeded through the remissness of our official conduct!

"May we ever look at ourselves, as unworthy and helpless in the sight of God; but capable of 'doing all things through Christ that strengtheneth us;' and then look up in the prayer of faith, and in the conscientious exercise of every duty, to Him who has been with His Church, and will be with it to the end of the world; who is pledged and ready to make each of us an instrument in edifying that Church, in converting many an inanimate into a lively stone, and in building up her believing people in their holy faith!

"Thus only shall we all, whether now in higher or lower places, 'taking heed unto ourselves and unto the doctrine, save both ourselves and those that hear us;' and, when 'the Chief Shepherd shall appear, receive' each, as exactly proportioned to his service, but wholly and exclusively due to the merits of his Saviour, 'a crown of glory which fadeth not away."

Such is an outline of the Charge which we have thought it right to bring before our readers. It is the Bishop of Gloucester's high praise—a praise to which we can add nothing, that he is most conspicuously himself what he desires his clergy to become; and that in frequent preaching, in

charitable exertion, in the unremitting administration of instruction and advice, and in every other public and private duty of the ministerial and episcopal office, he is seen, with a constant spirit of piety, and meekness, and urbanity, to labour amongst his clergy "more abundantly than they all;" "besides those things which come upon him daily, the care of all the churches." We most sincerely pray what we venture to predict, that his lordship may find his reward in the increasing piety and activity of his clergy, in the rapid moral and religious improvement of his diocese, in the renewed stability of that Church of which he is himself so firm an advocate and so bright an ornament; and, above all, in the heartfelt enjoyment of that "peace which passeth all understanding," that sense of divine favour and paternal benignity which the Gospel represents as the highest privilege of its votaries upon earth, and which in an enlarged measure will constitute the very bliss and enjoyment of eternity in heaven.

A Dialogue between THOMAS STEADY and WILLIAM CANDID, about going to Church. (Altered from a Religious Tract published in England.)

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 2 Pet. iii. 15.

Candid. I often wonder, neighbour Steady, what makes you go to church so constantly. Till I became acquainted with you, I always used to think that only formal self-righteous people went to their parish church, and not those who are really in earnest about their salvation.

Steady. I can only say, I wonder how you could think any such thing.

C. Why you know it is, at best, but a "rag of Popery."

S. I'm sure, my friend, I know nothing of the kind; but just the contrary. Did you never hear of

our Reformers who wrote the Prayer Book, and what good men they were?

C. Oh yes; I have often read in the great book of Martyrs about them, and how they were persecuted, and many of them burned at the stake for the cause of God. Dissenter as I am, I love these good men to my heart.

S. And well you may, for to them we all, whether Dissenters or Churchmen, owe our religious privileges. They stemmed the torrent of Popery, and hazarded their lives unto the death. And do you think these great and venerable men, after all they had seen and known of Popery, and had suffered from it, were wicked and silly enough to establish a Church that should be, at best, but a *rag of Popery*?

C. Why to be sure I did not think of all that, when I used the expression. Indeed I cannot but own, that such good and wise men must have known better what they were about. But still I think they might have established a much better system.

S. They took for their model the primitive Church of Christ, before Popery crept into it. The errors which Popery had introduced they rejected; at the same time retaining whatever appeared of importance in those pure ages, before Popery was known.

C. Truly that was no bad plan.

S. No indeed; for by this means our Church became not a new Church, but only the primitive Church of Christ revived in its purity; taken from the model of those ages, in which the example and practice of the Apostles themselves were fresh in memory.—The ministry of our Church is not a new ministry, but that which has proceeded from Christ and his Apostles, freed from the usurped power of the Bishop of Rome.

C. But do not you think it would be better, if we had something more edifying, and less formal?

S. I wish nothing better than the Church possessed in the apostolic ages.

C. But I like something lively and animating.

S. So do I; and what can be more so than our service, particularly our Litany, and all those numerous parts in which the minister and people recite the service by turns.

C. Yes; but I object to set forms in general.

S. But did you never hear that the primitive Christians used to worship God chiefly by set forms? and had it not been for these forms, every wicked minister might have introduced new errors; so that, for all I know, we might have become long ago a nation of Atheists or Deists, or of Arians or Socinians. I therefore bless God for these forms; they have preserved the soundness and spirituality of our Church at the worst of times. But tell me, what kind of prayers do you like?

C. The minister whose preaching I attend, and whom you know to be a pious and sensible man, usually begins his prayer with an acknowledgment of sin, and of our unworthiness to call upon God's name; after which, there is great comfort in pleading His promises of pardon and forgiveness to penitent sinners. And besides these, there are many things to pray for; such as, that God would turn away evil from us, and give us all necessary blessings for body and soul; and we ought to pray for all men, especially for our rulers, and our spiritual teachers; and we should praise God for mercies received, especially for any particular providences most fresh in our memory, such as deliverance from sickness, &c.

S. Before you proceed, let me ask if you have been at church lately?

C. No; I have not.

S. I thought so; for if you had, you would have known, that the prayers of the Church are much of that kind you have been mentioning, and drawn up with admirable order and method. We have confession, and prayer, and praise, and

intercession for others, and every thing, in short, that a true Christian can desire.

C. You surprise me. So often as I used to go to church, I never perceived all this.

S. Perhaps it was in your days of ignorance and irreligion.

C. It was, I confess. I used often to go, but being a thoughtless young man, did not take the trouble to understand the service; and when I became more serious, and in earnest about my salvation, I left off going, because I longed for something more spiritual, and was afraid of becoming a pharisee if I went to my parish-church. This is near twenty years ago.

S. Permit me, neighbour, to tell you that you acted very wrong; for that was the very time in which the Church service would have appeared to you quite a new thing. I'm sure you would not have complained of any want of spirituality. I knew at least how it was with me.

C. Tell me; I should like to hear.

S. I went to church, like yourself, for many years, without understanding the service, or caring about it. I thought there was a great deal of goodness in going, even if I slept, or thought of something else the whole time. I have often thought how wicked this was, and how God might have justly punished me for profaning his house. But as I was saying, I used to go to church as a mere formalist; but when I was awakened to a concern for my salvation, I became more attentive. I plainly saw, that our Reformers meant something more by the service than I at first thought of. I found myself to be a sinner, and that unless I repented, I must perish for ever. The Bible, the Church-prayers, and the Minister's sermons, were all plain on this point. You may imagine what concern and alarm I felt; for I had all my life thought myself very good, because I was not worse than many others.

C. That is a very common and delusive error.

S. It is; for though outward decency of conduct may profit a man like oneself, it cannot extend to God, or merit heaven. You see I had no knowledge of the holiness and strictness of God's law, but thought I should be saved in a crowd with others. But when I discovered myself to be a sinner, unable of myself to help myself, I found this would not do. I then longed to hear of the Scripture-method of salvation through Christ. I listened to the prayers, the psalms, the lessons, and the whole service, including the sermon, with the utmost attention, because I found that they suited my case. Every thing acquired an interest which it never before possessed. I repeated the Confession with much grief, for I felt I had wandered from God's ways, and that there was no health in me. I knew if I were cut off in my sins, I must perish for ever. The sentences of Scripture, with which the service begins, seemed very suitable to me; and while the minister was reading those words of the repenting prodigal, I determined with myself, that by the grace of God I would imitate his humble resolution, and would arise from my state of sin, and would go to my heavenly Father, confessing my sins before him, and praying for free, unmerited pardon, through his mercy in Christ. Well, so I did, and that most earnestly, in the words of the general Confession. Every sentence in it was the language of my very soul. It seemed made on purpose for me. If I had tried till now to express my feelings in my own words, I could not have described them so well. I was much affected, and began to think such a sinner as I knew myself to be, could scarcely be forgiven. But the Absolution, in which the minister, you know, addresses the penitent sinner in God's name, and tells him of the mercies of God in Christ, seemed to afford me some comfort. I saw my case was not utterly hopeless.

C. These convictions of sin were

a token for good. Your character, however, had not, I believe, been what the world considers amiss.

S. It had not, and on this I used to place my trust. Persons like myself are often difficult to be convinced of their guilt in the sight of God, and thus often die in a false peace. Outward morality is not enough; renovation of the heart, and inward piety regulating the affections and the life, are necessary to salvation. It was not till I felt my sin, that I knew the value of the Saviour; for those who think themselves whole, feel no need of a physician; but those only who are sick; (as indeed we all are, whether we know it or not,) and sin is the most loathsome and dangerous of diseases.

C. You have answered several of my objections to the Church, much to my satisfaction; but I have another, which I think you cannot get over, which is, the great inconsistency of joining in one service, prayers, and praises, and rejoicings, and lamentations, and I know not what. How can a man be in a right frame for all? How could you, for instance, when under the burden of your sins, repeat psalms of thanksgiving and delight, with any sort of propriety or consistency?

S. I remember reasoning thus. God deserves at all times to be praised for his mercies. If I perish, it is only my own impenitence that seals my doom. God has in infinite love provided plenteous redemption. Were I cut off this moment, I could not deny his justice or even his mercy. But, thought I, there are brighter hopes. These feelings of guilt and sorrow for sin, are a sign that He has more gracious purposes towards me. His promises are faithful; if I repent and believe in Christ, steadfastly purposing to lead a new life, He will not cut me off, but will pardon me, and accept me through the merits and intercession of my all-prevailing Surety. Even the desire to do so must have been his own work. These feelings are not natural to

fallen man, but are, I trust, implanted by Him, from whom all good desires do proceed. If I have no other evidence of being in a state of grace, I have this, that I loathe sin, and long to be freed from it. I love with all my soul, and mind, and strength, the merciful Redeemer, who died to deliver me both from sin and its consequences.—And what numerous mercies have I received, temporal and spiritual, both for myself and others, that prompt me to sing psalms of praise and gratitude to God! I am sure, so far from being unwilling to join in these psalms, I could have repeated them for hours together with new delight; and I have ever since observed, that when I have felt most humbled under a sense of my sin and helplessness, I have joined with most fervency in praising God for his love and mercy in Christ Jesus my Lord.

C. You are right; I will never object to the Church service again, for any supposed inconsistency of this sort. But, neighbour, you have raised my curiosity to go and hear for myself. I intend to be at church to-morrow.

Sheridan and Phillips.

The following remarks on two poems, celebrating the memory of the late R. B. Sheridan, are abridged from an article in a late English Review; and from the celebrity of the characters whom they notice, will, it is presumed, be interesting to our readers.

Monody on the Death of the Right Hon. R. B. Sheridan. Written at the Request of a Friend, to be spoken at Drury-lane Theatre.

A Garland for the Grave of Richard Brinsley Sheridan. By Charles Phillips, Esq. Barrister at Law.

Mr. Charles Phillips tells us, in reference to the object of his idolatry, the unhappy Sheridan, "That Ignorance worshipp'd the path which he trod."

His meaning is rather ambiguous, it

must be confessed, but the assertion is literally true. The path which Sheridan trod, only Ignorance could worship. But it has conducted him to the grave; and therefore, whatever follies and whatever crimes characterized the man while living,—whatever, to adopt the phrase of the author of the *Monody*, “*seemed*” to be “*vice*,”—he is, it appears, no longer to be spoken of, but in the language of adulation, as one of the rarest specimens of humanity. We are to sigh

“ — That Nature form’d but one such
man,
And broke the die—in moulding Sheridan.”

Yes; he was one of those thirty thousand deities to which modern idolatry has allotted an *apotheosis*; for this apparent reason, that their talents were somewhat above, and their vices somewhat below, the ordinary level of humanity. We have no Pagans now in this country, and therefore we have no priests to bring forth the sacrifice in honour of this demi-god, and to shout, “The gods are come down in the likeness of men.” Otherwise, it would seem that had Paul and Barnabas visited us, they would have been in less danger of being saluted with divine honours, than the poor shattered wreck of genius, the late manager of Drury-lane Theatre. So far from being Pagans, we profess to be even Protestants, and the farce of canonization is justly held in derision. Otherwise, like one of the crew of the *Victory*, who said he thought St. Nelson as good a saint as any in the calendar, we might have our St. Pitt, St. Fox, and St. Burke,

“ The wondrous three,
Whose words were sparks of immortality.”

Aye, and St. Sheridan also, enrolled in the *Litany* of the fashionable world; and *Ora pro nobis* devoutly warbled at their names.

If this be thought an extreme supposition, we need only quote a few lines from Mister Phillips’s *Garland*.

“ He is gone to the angels that lent him
their lyre,
He is gone to the world whence he borrow’d his fire;
And the brightest and best of the heavenly
choir
The welcome of Paradise pour.”

But it would indeed be an insult to the age to suppose that these *Monodies* could be received in any other light, than that of a decent ceremonial tribute to a man of genius, in which courtesy demanded that the utmost pomp of panegyric should be used, of which the style and titles of the deceased would admit. It is but matter of course for the herald to proclaim, when the ashes of the peer are consigned to the family-vault, that the deceased was the Most Noble, or the Right Honourable, or His Grace, Duke, and Prince, or Earl, Viscount, and so forth. For “they are all, *all honourable men*.” And would you but believe the escutcheon, and the marble, the weeping statues, the cherubs, and the achievement, there was grief on earth and joy in heaven at their departure.

Besides, in this present case, the “*Monody*” was written to be spoken at Drury-lane Theatre. Surely, in a place where grief and madness, and prayers and imprecations, and death itself, are so often acted, it would have been out of the question to exhibit Sheridan unmasked and in his native character. No; dresses enough were in readiness to lend dramatic effect to the veteran of the drama; and the mimic clouds, the well-drest angels, and the unsubstantial heaven of the stage machinery, would serve to throw a fair illusion over his last scene: and if the *Monody* was well spoken, who would think of inquiring—is it true?

Phillips’s “*Garland*,” take the prose and verse together, is one of the most exquisite pieces of tawdry bombast that ever gained a young writer’s self-complacency. Putting aside the extreme folly of representing Sheridan’s death as an occasion for triumph, and alleging that

“ He lived mid corruption, yet cloudless
his name;”

putting aside the impiety of the opening stanza, what shall we say to the taste displayed in the following lines, in reference to his dramatic works?

"Whose streams of liquid diamond roll'd
Their orient rill o'er sands of gold!"

Again:

"He is gone—but his memory sheds a ray
That e'en in sorrow cheers;
As sinking in the ocean surge,
Beneath the dulcet sea-maid's dirge,
The glorious God of parting day
Blushes a beam o'er the evening grey,
To chase creation's tears."

Once more:

"Erect not now earth's emblematic stone,
The starry regions brighten in his fame;
And ruin rolling o'er the crumbled throne,
Can but regenerate that deathless name!"

The name of the writer of such a stanza as this, certainly needs be *regenerated* before it will be deathless.

But let us present to our readers a specimen of the prose.

"What scene did not his life illumine!
What circle has not his loss eclipsed!
Another Burke may chain the senate—
another Shakspeare crowd the theatre—
another Curran fascinate the board—another
Moore enchant the fancy, or another
Hamptden vindicate the land; but where
shall we behold their bright varieties
again combined, concentrating, as it were,
their several lights in one refulgent orb,
that left no cloud untinged, no charm un-
created."

This is followed by a parallel between the character and the fate of Sheridan, who is styled "the human epitome of Ireland," and the "*strange and peculiar characteristics*" and pitiless condition of that "unhappy island."

"But this," exclaims our orator, "is a subject from which I must pass away—I cannot write on it without danger; for, thank God, I cannot think on it without indignation."

Our readers doubtless recollect Dr. Johnson's laconic reply to the message he received from Millar the bookseller, that he "thanked God he had done with him"—"Dr. Johnson is very glad Mr. Millar has grace enough to *thank God* for any thing."

Mr. Phillips is known to the public, through the medium of the newspapers and of the Edinburgh Review, as the author of a speech in the case of Gu-

thrie *versus* Sterne, and of others on the Catholic Claims.

As to poor Sheridan, although we have thought proper to bestow deserved ridicule on the courtly mockery with which his memory has been *monodized*, his death awakens reflections of unmingled melancholy. His talents were of the highest order.—Whatever is included in the idea of genius, a most felicitous combination of faculty, and the rarest powers of social influence and attraction, were all his own. The annals of modern forensic eloquence furnish no instance of an *effect* equal to that produced by Mr. Sheridan's speech on the trial of Governor Hastings. It drew forth the unbounded eulogies of Fox, of Burke, and of Pitt; the latter of whom entreated the House of Commons to adjourn, in order to "give time for a calmer consideration of the question," than the state of feeling produced by that oration would allow. How splendid the career that then opened to the man thus invested by acclamation with the palm of oratory! What might not Sheridan have with such powers achieved in the national council of a free country, where mind still maintains a degree of ascendancy, and opinion shapes the decrees and restrains the incursions of power? His life was indeed a miserable instance of "failing wisdom;" and were the world but capable of receiving the lesson of his example, the darkened close of that life which opened with so much splendour, would furnish the most salutary instruction. But the moral is too trite to be regarded: it is like the closing couplet of a sentimental drama, completely lost upon those who care only for the spectacle and the actor.

NEW-YORK, January 31, 1817.

Those Persons who are friendly to the diffusion of RELIGIOUS TRUTH are earnestly requested to peruse the following.

The Board of Trustees of the PROTESTANT EPISCOPAL TRACT SOCIETY beg leave again to present their Institution before the public for an increase of patronage. In the spring of the last year they ad-

addressed a circular to the members of the Protestant Episcopal Church in this city, representing the claims of the Society to their support. They employed a Collector to wait on the individuals thus addressed for contributions, and now tender their grateful acknowledgments for the liberality with which, in many instances, they were aided. It was found, however, that so many families had then left the city, as to render it expedient to postpone further applications till the winter. They are, therefore, now about to resume them, and cherish the hope that their Christian brethren will feel an interest in the prosperity of an Institution which has for its object, disseminating among all classes of the community, the influence of pure and undefiled religion—of that religion which is the most fruitful source of individual and social happiness, and the most effectual guard of civil order and fidelity.

In their earnest desire to answer the pressing calls that have been made upon them, the Board have not only exhausted their treasury, but, rather than lose opportunities of doing good, have anticipated the liberality of their fellow Christians.

The following is a general view of the operations of the Society, from its institution in 1810, until the present time:—

| <i>There have been published, of</i> | | <i>Copies.</i> |
|------------------------------------------------------------------------------|---|----------------|
| A Tract on the Duty of Morning and Evening Devotions (3 editions) | - | 7,000 |
| A Tract on Profane Swearing (2 editions) | - | 4,000 |
| A Tract on Sins of the Tongue (3 editions) | - | 7,250 |
| The penitent Swearer's Soliloquy and Prayer (2 editions) | - | 6,000 |
| The Procrastinator's Soliloquy and Prayer (2 editions) | - | 6,000 |
| The Poor Man's Soliloquy and Prayer (2 editions) | - | 6,000 |
| A Tract on Drunkenness (2 editions) | - | 4,000 |
| Every Man the Friend or the Enemy of Christ (2 editions) | - | 6,000 |
| A Tract on the Church (2 editions) | - | 6,000 |
| A Tract on Prayer, with Forms of daily and occasional Devotions (2 editions) | - | 6,000 |
| A Tract on the Sabbath (2 editions) | - | 6,000 |
| A Tract on Family Worship | - | 2,000 |
| Nelson on Confirmation | - | 2,000 |
| Total | - | 68,250 |

In addition to the above Tracts printed by the Society, there have been purchased for gratuitous distribution, of

| | <i>Copies.</i> |
|---------------------------------------------------------------|----------------|
| The Companion for the Book of Common Prayer, by Bishop Hobart | 400 |

| | |
|----------------------------------------------------------------------------------------------------------------|-------|
| The Catechism recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New-York | 1,120 |
| The Dairyman's Daughter | 250 |
| Sacra Privata, by Bishop Wilson | 160 |
| The Candidate for Confirmation instructed, by Bishop Hobart | 100 |
| The Christian Manual, by ditto | 50 |

Total - - 2,080

Total number of Tracts printed and purchased by this Society - 70,330

Of these there have been already dispersed (including a small proportion sold at reduced prices) about 32,500.

Trusting that this view of the operations of their Society will excite an interest in its behalf, the Board of Trustees commend it to the liberality of their friends, and the blessing of that God to whose honour it is devoted.

By order of the Board,

BENJ. T. ONDERDONK,
WILLIAM CREIGHTON, } Committee.
JOHN WATTS, Jun.

Should there have been an inadvertent neglect of sending the circular to any person disposed to aid the Society, or should the Collector omit to call on any such, Subscriptions and Donations will be thankfully received by either member of the above Committee, by the Treasurer, Mr. Cornelius R. Duffie, No. 86 Wall-street; or by the Agent, Mr. Thomas N. Stanford, No. 160 Pearl-street.

The regular payments for members and subscribers (ladies) are \$2 50 cts. at the time of becoming such, and \$1 per annum. The payment of \$15 constitutes a person member or subscriber for life.

A person is appointed to collect Subscriptions and Donations for the above valuable Institution, in the hope that the friends of Religion will not refuse to contribute to the important object of diffusing Gospel truth, and promoting piety and good morals, by the dispersion of Religious Tracts. The Clergy and others from various parts of the country, bear testimony to the great good which has been done by the Tracts which they have received; and it will be much to be lamented, should the Society, from the want of funds, be compelled to cease their exertions.

New-York Auxiliary Bible and Common Prayer Book Society.—We regret that want of room compels us to postpone several articles until the next number, and particularly the interesting Report of the New-York Auxiliary Bible and Common

Prayer Book Society. The friends of the important objects of this Institution were much gratified by the assemblage of a large and respectable congregation in St. Paul's Church, on the evening of the 28th inst. when a collection was made for the benefit of the Society, and an address, of great interest and eloquence, delivered by the Rev. Dr. How. The gratification arising from the services of the evening, was increased by the performance of several anthems by a portion of the members of the Handel and Haydn Society, accompanied on the organ by Mr. S. P. Taylor. The collection amounted to 437 dollars.

At the earnest request of several respectable friends of this publication, we have been induced to change it from the folio to the octavo size.

The folio size was adopted on account of its being the least expensive, and of some other advantages. But many subscribers have expressed a wish to preserve the numbers, in order to bind them in a volume; and for this purpose the octavo size is certainly the most eligible. The change, however, will be attended with a considerable increase of expense; which, from the present low rate of the work can be ill afforded, but which is encountered, in the expectation that the Journal will receive extensive patronage. The first number in the folio size can be folded in such a manner as to be bound in an octavo volume. For the convenience, however, of those who may choose the octavo size, the first number will be hereafter reprinted in that form, and furnished to them at a moderate expense, as soon as it is ascertained that the number of subscribers to the work will justify this measure.

The two numbers for February will be issued in the course of the month.

Confirmation.—On Sunday, Dec. 22, Confirmation was held in Christ Church, in the city of New-Brunswick, New-Jersey, by the Right Rev. Bishop Croes. On this occasion, morning service was performed, and an appropriate sermon preached, by the Rev. J. C. Rudd, of Elizabeth-Town; after which 47 persons received this holy rite.

Boston, January 23.

The Rev. Thomas Carlisle was, on Tuesday, admitted to the holy Order of Priest, at St. Peter's Church, in Salem; and yesterday he was instituted Rector of that Church. The services on the occasion were performed by the Right Rev. Bishop Griswold, who also administered Confirmation in the evening service.

The Episcopal Tract Society on Thursday celebrated their anniversary. The discourse on the occasion was preached by the Right Rev. Bishop Griswold, and was peculiarly calculated to advance the interest of the Institution. The music was uncommonly excellent.

The following account of some recent Confirmations by the Bishop of Exeter, is taken from an English paper. From the great numbers confirmed at the same place, it appears that several congregations in a particular vicinity must have assembled for this purpose.

Exeter, Oct. 1, 1816:

The Lord Bishop of Exeter finished his Confirmations on the 17th ult. at Teignmouth, and the following is an account of the number of persons confirmed by his Lordship, within his diocese, in the present year.

| | | | |
|-------------------|------|-------------------|------|
| At Axminster, | 845 | At St. Anstle, | 486 |
| Crediton, | 1102 | Lostwithiel, | 683 |
| Chulmleigh, | 675 | Liskeard, | 1329 |
| Southmolton, | 944 | St. Germans, | 278 |
| Barnstaple, | 2072 | Maker, | 376 |
| Bideford, | 735 | Plymouth, | 478 |
| Torrington, | 1321 | Stone Damarel, | 404 |
| Hatherleigh, | 347 | Plymton St. Mary, | 835 |
| Okehampton, | 1201 | Modbury, | 503 |
| Tavistock, | 977 | Kingsbridge, | 994 |
| Lanuceston, | 1235 | Fornes, | 2039 |
| Stratton, | 1070 | Ashburton, | 687 |
| Lantegloss, | 538 | Chudleigh, | 819 |
| Bodmin, | 941 | Broad Clyst, | 552 |
| St. Columb Major, | 759 | Exeter, | 533 |
| Truro, | 1129 | Topsham, | 654 |
| Redruth, | 467 | Alphington, | 1025 |
| Penzance, | 839 | Tiverton, | 1506 |
| Helston, | 1002 | Doniton, | 1552 |
| St. Gluvias, | 463 | Teignmouth, | 548 |

The number confirmed by his Lordship during the late visitation, was 23,718 persons in Devon, and 11,225 in Cornwall—Total 34,957.

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